

the Nation

Volume 1 No. 11 • May 19, 1994

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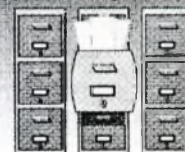
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She now has her family, putting into practice what she learned as a child: love your children.

A little while ago, someone on the computer network said, "Of course native people don't have to say I love you." (He was looking for ways to say "I love you" in native languages.)

I replied to his posting by saying that wasn't necessarily true. My parents always let me know how much they love me, and now I do with our daughter.

She now has her family. But her love doesn't end there. Her love extends to the community also.

BY ERNEST WEBB

She does what she can. She finds the time. She finds the time to help with the church, the school, the hospital and the community in general. Wherever she's needed, she's there. Young and old come to her for help, for friendship. She talks with those who need someone to talk to. She is always there.

With our new daughter, only now can I begin to appreciate what she did for us. I don't know how I will ever repay her. Maybe I can't, maybe the best I can do is to pass on the things she gave us to her grandchild—who will be a testament of her undying love for her family. If we can pass that on, then her work wouldn't have been in vain.

Different people call her different things. Daughter, sister, Grandma, teacher, friend, fellow committee member... I consider myself fortunate to call her mom.

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Cover photo:
Children in Fort George
Taken by Pierre Lemay

MAY 19, 1994



ONE-SIDED HISTORY ISN'T TRUTH

There is a book called *1984* and in that book one of the themes is a simple idea. Whoever controls the past controls the present, and whoever controls the present controls the future. What they mean by this is that if you write the history books and write them in a manner to show only your viewpoint, you can influence the way people think. People will act to fulfil their dreams today or their future goals based on that way of thinking.

This is precisely why native people have so many problems in today's Canada. The history books do not tell of the native peoples and cultures beyond the portrayals of savagery, infamy or flunk. We are either killing settlers through the imagery of the "savage" Iroquois, Louis Riel as seen by Ontario (as a foolish traitor) and Quebec (martyr), or as the unknown native guide who helped the great "discoverers" like Champlain or Lewis and Clark.

How many non-natives know about the Brants and how this Iroquois family helped Canada stay independent? It seems they fought against the rebellious colonies that are now the United States. Louis Riel's story is never told through the eyes of his own people. How many people actually know that Thomas Scott was part of a fringe organization and was widely seen as a troublemaker before he was executed by Louis Riel? Scott's name became a rallying cry for English Canada when the government put down Riel's "rebellion"? Who knows that the transfer of land was done without regard or consideration of the people living there, not only the Metis and other natives, but the white folk also? I still don't know any of the native guides' names.

You see, the native people know the Euro-Canadian version of history as well as our own. We also participated in the making of that history.

In all the history books, native people are secondary, just as they are secondary in today's society. To change this immediately would be difficult. I can't imagine the Heritage Front giving up its way of thinking. But I think a new generation armed with knowledge instead of rumour, distortions and lies would have a beneficial effect on Canada in terms of understanding native people and their grievances, aspirations and hopes for a real partnership with Canada.

We, as native people, no longer desire to be second-class citizens living in Third World conditions. Apartheid ended in South Africa. Isn't it time to end it in Canada... or do we have to demonstrate the same levels of violence to have our voices heard?

No native wishes this. We have been patient beyond belief in our dealings with Canada and the provinces. It is time for change instead of the politics of broken promises of a better tomorrow. Time to educate the non-native youth of this land about the realities of native peoples and their contributions, as well as the degradations forced upon them. What better place to start than the classroom history books? This way we can finally start having a place in the future of this country.

BY WILL NICHOLLS



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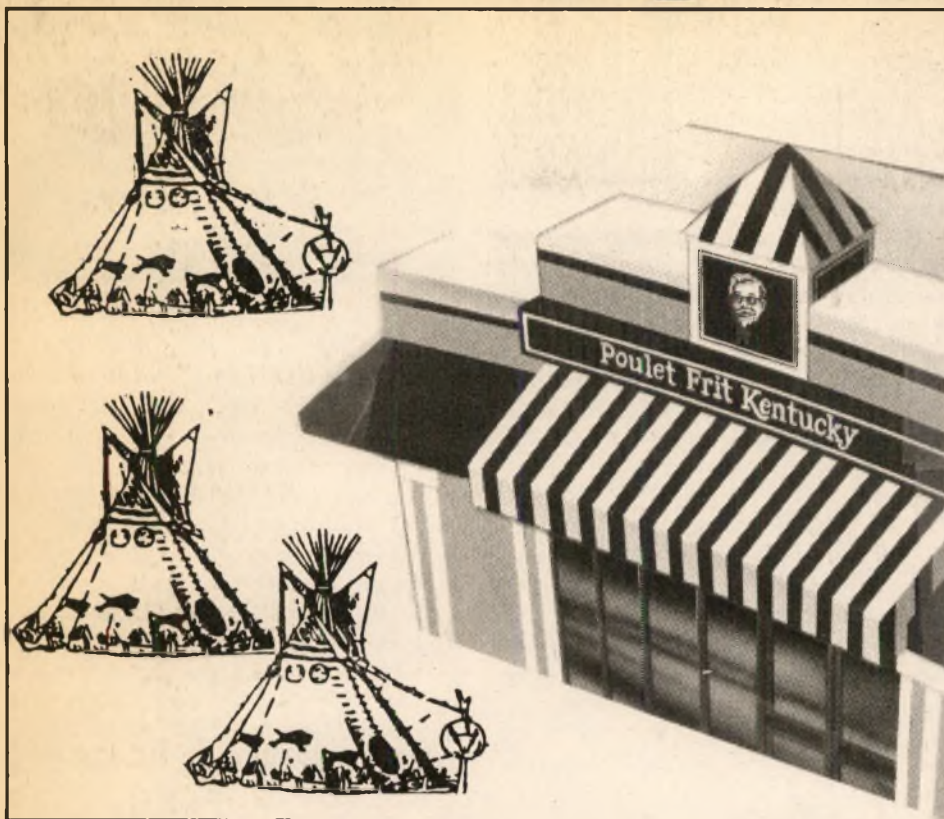
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KENTUCKY FRIED CHICKEN IN MISTISSINI?

The Northern Store in Mistissini has approached the Band Council to pay for renovations on its store and help the company expand its operations in the community.

The renovations could cost Mistissini Crees about \$1 million. Northern's plans may include opening a Pizza Hut and a Kentucky Fried Chicken. Without the deal, the company may pull out of the community.

"We're looking at a way to improve our overall operation in the community," said John Murphy, the Northwest Company's managing director of marketing projects in Winnipeg. "The present format isn't working as well as it could be."

Asked if Northern may leave Mistissini if it doesn't get the deal, Murphy said: "We certainly would like to stay in Mistissini. That's not an option we're looking at at the moment."

"I don't think it's what either party wants," agreed Marc Menard, Northern's manager in Mistissini. But Menard acknowledged that pulling out is "a possibility."

Governments in the south regularly offer companies subsidies and tax breaks as a way of attracting business investment. But this is the first time a large company has approached a Cree community for help on such a scale.

Northwest Company owns

160 Northern Stores across the country. It made a profit of \$17 million last year on sales of \$549 million.

Northern currently owns the building where the Mistissini store is located. The Band Council charges Northern a user fee for the land. Northern's lease in the community is expiring, and that's what prompted the company to seek a new deal with Mistissini.

In April, Northwest officials met with Chief Henry Mianscum to ask the Band Council to buy the building for \$1, pay for extensive renovations on it and then rent it back to the company. The company's proposal was discussed at a council meeting later that month.

Crees at the meeting raised questions about whether the deal was an unfair subsidy to Northern. "It would create an unlevel playing field," one Cree entrepreneur told *The Nation*. "Our own businesses are hurting and we don't get that kind of money from the Band Council."

Northwest's John Murphy said the exact cost of the renovations still isn't clear. "At this point I have no idea at all. We didn't provide a number because we wanted to see how they perceive this whole thing happening. At this point, everything is in the open."

BY NATION STAFF

PCBs CAUSED Oka, SAYS BIOLOGIST

PCBs caused the Oka crisis. At least that's the theory of Henry Lickers, a biologist who runs the Akwesasne Band Council's environment department.

"Akwesasne is the most polluted native reserve in Canada," he says in a recent report in *La Presse*.

"The St-Lawrence River, where the Mohawks used to fish, is contaminated. The air is so polluted that agriculture has almost disappeared. So if you're trying to understand the problems of the Mohawks without taking into account the ravages of pollution on their way of life for the last 40 years, you're wasting your time."

Lickers said the "incredible changes" in the environment have "killed" the traditional Mohawk way of life. "That [environmental destruction] is the main cause of conflicts between Mohawks—and other tribes—and whites."

Lickers said Oka occurred in the context of an "environmental crisis" facing all Mohawks along the St-Lawrence. This crisis has contributed to social instability and could lead to further confrontations, he said.

"Across the world, this is going to be a fundamental cause of conflicts in the 21st century, and pollution at Akwesasne is already a classic case."

The first blow came in 1959, with the opening of the St-Lawrence Seaway, which severely damaged wildlife near the water. Before, the area around Akwesasne used to yield 40,000 muskrat pelts each year.

After 1959, industrialization transformed Akwesasne. A GM plant and two aluminum companies set up shop at nearby Massena, on the U.S. side of the border which runs through the reserve. On the Ontario side, four large factories were built. All these plants spewed massive amounts of chemicals into the St-Lawrence, including deadly PCBs that cause cancer.

Fish that were a big part of the Mohawk diet are now uneatable. This caused dietary problems among Mohawks, said Lister. The average Mohawk now eats too much carbohydrates. Seventy per cent of Mohawks at Akwesasne aged over 35 suffer from hyperglycemia.

—Nation staff

IMPORTANT NOTICE:

The Nation is taking a two-week break for Goose Break. Our next issue will come out June 17.

Keep it up**Letter to the Editor:**

It never ceases to seize my interest: I pick up *The Nation* and read the struggles and successes of our people from the cover page to the back (including advertisements).

My culture, my community and my people are right there in the words written by you all. Makes me feel at home (for an instant).

Since I am incarcerated, I congratulate Chief Henry Mianscum in "embarking on justice reform." The expectation of creating an Elders' Circle to discuss ways of dealing with crime in a more Cree way.

The possibility of bringing together the perpetrator and victim to create dialogue (and bring out the feelings) and holistic healing.

This type of justice system must be put into place in all our First Nations communities. Keep up the struggles, you will be all strong at the end. As for me, the suffering in here will make me strong.

In brotherhood,

Incarcerated Cree

The Nation welcomes your letters, opinion pieces, poetry, photographs, legends, news and sports stories. We strive to reflect the full diversity of views of our readers.

Thanks for the article**Letter to the Editor:**

The Raid des Braves Organisation would like to thank you for your article on our snowmobile race.

Our main goals are the development of tourism in our northern region and the snowmobile race Raid des Braves is the event to make it happen.

Furthermore, we would like to announce that we are anticipating our going back to Mistissini next year during the "1995 Raid des Braves Race." For fees and dates please call us at 1-819-755-3334. Thank you again, until next year.

Richard Guay

President, Raid des Braves Inc.

PHOTO BY: NEIL DIAMOND



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PHOTO BY: NEIL DIAMOND

"TAKE A HIKE": LAMEBOY TO OTTAWA

George Lameboy is getting a laugh out of the government. "They're funny people," he says.

Lameboy has been told by the government that he has to get a fishing license to take tourists out fishing for Greenland cod. "They are good comedians. The Department of Fisheries and Oceans didn't give a damn about the Greenland cod when the hydroelectric projects were built. But here I am proposing a teensy, weensy project and they cry rape," he says. "It's a sign of government hypocrisy."

The amazing thing is the government wouldn't even know about Lameboy's tourism plans if he hadn't told them himself.

When he started his tourism business in Chisasibi last December, he thought he'd do the government a favour. He wrote a letter offering to collect data on fish stocks because he knew the government doesn't have much information on the James Bay area.

The government thanked Lameboy by telling him on March 29 that he has to get a license from the Northwest Territories if he wants

to take non-natives out fishing. He says there's no way he'll apply for the license. "I have no intention, none whatsoever. The feds can take a hike. They let the Atlantic fishery be destroyed, and here they are proposing that someone who plans to catch only a few fish has to get a license."

Lameboy says the government's demand for a license has serious implications for all Crees. "If I were to say yes I need a permit, it means I would be bowing down to their laws and suppressing rights that existed before their laws did. It's an infringement of my rights."

Fisheries spokesman Gilles Chantigny told *The Nation* that Lameboy will not have to get a license for his own fishing, but if he wants to take non-natives fishing, they'll have to get licenses.

Chantigny said that Lameboy can also apply for a vendor's license to sell licenses to non-natives. But Chantigny said the government isn't completely sure how its regulations apply to James Bay, so it's consulting fisheries lawyers. Their legal analysis won't be ready for months.

BY ALEX ROSLIN

SM-3 UNSTOPPABLE?

Even if the Innu of Maliotenam vote no to the SM-3 hydro-project, Hydro-Quebec plans to go ahead anyway.

The Innu community at the mouth of the Moisie River is going to the polls June 13 to vote on an agreement-in-principle reached between Innu leaders and Hydro-Quebec on the Sainte-Marguerite project.

"The Innu don't have the illusion that they can stop the construction," said Bernard Cleary, who is coordinating the Innu referendum. "A refusal at the referendum can only make the project more complicated."

In the agreement, the Innu agree not to delay construction of the project in exchange for \$20 million in compensation. Cleary insisted that the community backs the project. "Everyone knows each other," he said in a Canadian Press news report. "It's easy to know the pulse of the community."

Work on the access roads has already started.

—Nation staff

HYDRO TRODDLES OFF TO COLOMBIA

Hydro-Quebec is involved in a huge dam project in Colombia that threatens to destroy the way of life of local indigenous people, says a *Gazette* report.

Hydro-Quebec International is responsible for checking the validity of an environmental-impact study into the Calima 3 hydroelectric project. The study was done by Roche International, a Quebec-based engineering firm. If the project goes ahead, both Hydro-Quebec and Roche stand to gain from large construction contracts.

Colombian authorities see black people and natives on the Pacific Coast as "an impediment to development," said Greenpeace at a press conference in Montreal in April. Amnesty International reports that Colombia has been rocked by over 20,000 political killings since 1986, mostly by members of the army.

Environmentalists say the project is part of an effort by Hydro to get more involved in dam projects in the Third World. The utility is also involved in preparations for the construction of the massive Three Gorges dam in China, which will displace 1 million people.

—Nation staff

BRIEFS CONTINUED ON PAGE 8

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COMTE CLAIMS HE'S SEEN CREE "CLEAVAGE"

La Presse is at it again.

The newspaper printed a lengthy opinion piece on April 27 that breaks new ground in the popular Quebec pastime of native-bashing.

The article in question was written by "media consultant" Henri L. Comte, and is entitled: "Bipolarization of Cree society: radicals in the north, moderates in the south."

Comte has made a real discovery here. It will even be news to many Crees. Apparently, there is a "more or less clean cleavage" down the middle of Cree society between the rabidly anti-Hydro northerners and the Hydro-lovers of the south.

Unfortunately, Comte's evidence for this is a bit skimpy. He cites the fact that Waskaganish would like to go into business with Hydro-Quebec to recycle gas. Also, there is the suspicious fact that Waskaganish abstained in the vote on opposing the Great Whale River Project at the last Grand Council assembly.

But why they abstained we never find out. That's because Comte only spends two paragraphs of this rather convoluted article on the "cleavage" issue. Then we're onto a completely new topic—all the bad publicity that Quebec gets in other countries. And who is to blame for this? You guessed it: the Crees.

Comte is still upset about an article printed last November in *National Geographic*, which took Hydro-Quebec to task for its abuse of the Crees. Comte complains that this article "folklorises-valorises" (whatever that means) the Cree traditional way of life.

Of 19 photos accompanying the article, 16 show traditional activities, two show dams and, horror of horrors, only ONE PHOTO shows a "modern" Cree house! Would Comte be happier if there were photos of Crees with cellular phones and portable faxes flying off to Europe and Cree kids playing Nintendo?

"I am sick and tired of hearing about the 10,000 dead caribou," Comte confided to *The Nation*. He said Quebecers should wake up and smell the coffee.

They are under attack. "People don't know how Quebec is negatively perceived abroad," he said, adding that foreigners are spreading lies about Quebec.

But when asked where he got his information about the "cleavage" between northern and southern Crees, Comte became flustered. "It's from, uh, it's from, how do you say, it's a tentative explanation," he said. "I've been observing Mukash quite a bit. I find him radical to a certain degree." But when pressed, Comte appeared not to know there are also radicals in the south as well as moderates in the north. "Of course I was taking a chance," he said. "I'd like to find out more about this."

—Alex Roslin

FLIGHTS MIGHT DOUBLE

A new federal report says low-level military training flights over Labrador could rise to 15,000 a year from the current 7,000 to 8,000.

The Innu people have protested against the flights for years. But a federal environmental report has given its

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okay to the Defense Department's plans to expand activities at the Canadian Forces Bay in Goose Bay. The report, released on April 21, says the number of jets involved in training flights can rise to 119 from the current 98.

The British, Dutch and German air forces use the flight-training area between April and October under a 10-year agreement that expires in 1996. The training is for low-level bombing attacks and was devised in response to the threat of a war with the Soviet Union, which no longer exists.

—Nation staff

APARTHEID IS DEAD

The door slammed shut on apartheid this month as non-white South Africans went to the polls for the first time.

Nelson Mandela's African National Congress was elected with an overwhelming majority. The National Party came in second with about 20 per cent of the vote. It was the National Party that designed the apartheid system that excluded non-whites from power for decades and restricted them to a tiny portions of the country. Apartheid was designed after officials of the National Party visited Canada in the 1940s to study the way aboriginal peoples were dealt with here.

Dozens of Canadian observers were in the country to make sure the vote went smoothly. Among them was Andy Orkin, a long-time legal advisor to the Crees, in case you're wondering where our boy's gone.

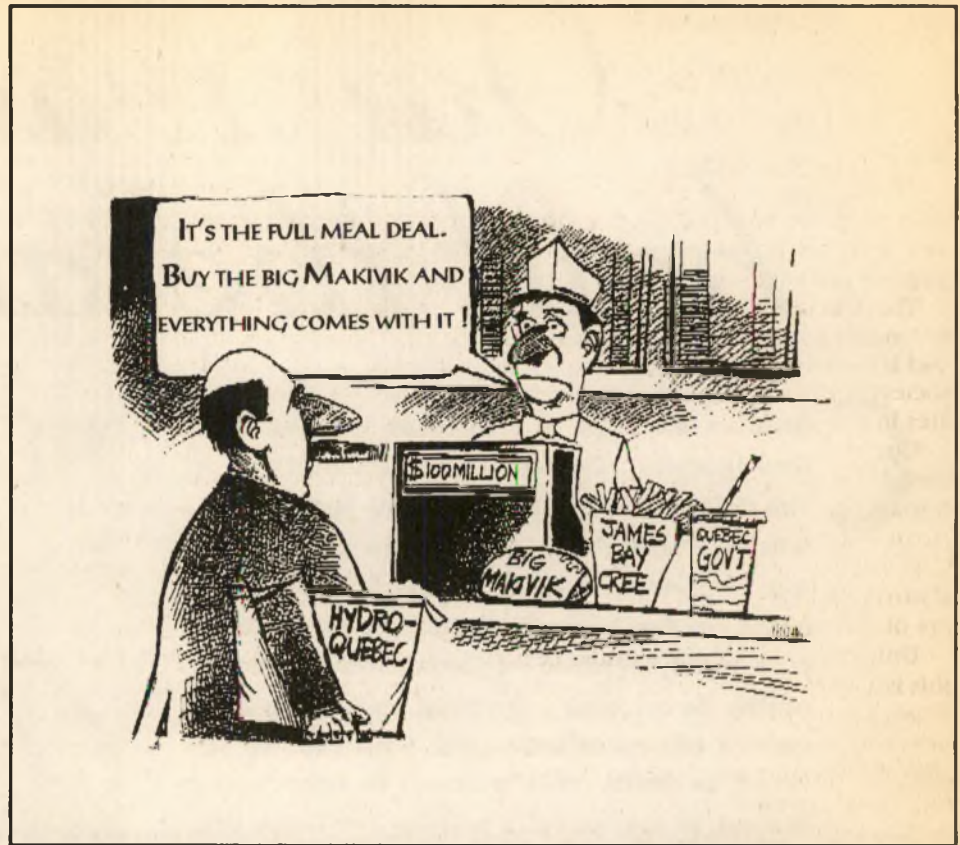
—Nation staff

FREEMAN PUSHES ALTERNATIVE ENERGY SOURCES

David Freeman says Canada should avoid making the same mistakes as the U.S. when it comes to the environment.

"We've just about cleaned out nature's store down here in the United States, and it's precisely because we've done such a bad job with our own environment that we think we're in a position to warn you folks up in Canada about some of the mistakes we've made," says Freeman, the newly installed president of the New York Power Authority.

"I'm perplexed why that should ruffle anybody's feathers," he said in a re-



REPRINTED FROM WINDSPEAKER (WE PUBLISHED THIS CARTOON IN OUR LAST ISSUE BUT IT DIDN'T COME OUT)

cent interview with *Maclean's* magazine.

Freeman took on the job on March 1 as head of the public utility that supplies a quarter of the electricity used in New York State. Soon after, he got NYPA to back off on a 20-year, \$5-billion contract with Hydro-Quebec, citing a power glut in New York and "unresolved" environmental problems. He has also traded sharp words with Reed Scowen, Quebec's delegate to New York and a former Liberal MNA.

Freeman, a former energy advisor to U.S. President Richard Nixon, is starting to change the nature of the debate about energy in the U.S. He says utilities should start to develop alternative energy sources, like wind-power and solar power.

"He's changed the whole nature of the debate," says Robert Blohm, a New York investment banker. "By moving so quickly to open up channels of communication with the natives and environmentalists, he's created the impression that Hydro-Quebec's biggest foreign customer—NYPA—has suddenly switched sides."

Grand Chief Matthew Coon Come said Freeman may be ushering in a "turn-

ing point" for energy policies in Quebec. "It's taken an awful long time and an awful lot of effort, but maybe Hydro-Quebec will no longer be able to find the money to go ahead," he said in the May 2 issue of *Maclean's*.

But Reed Scowen is skeptical about Freeman. "What's he trying to do?" he grumbled, before immediately answering his own question: "Nobody knows."

—Nation staff

HYDRO FACES REVIEW IN U.S.

Support is increasing in Massachusetts for a bill that would apply state environmental laws to the Great Whale River Project.

In early April, the bill gained the backing of Senator Mark Montigny, the influential co-chair of the legislature's energy committee. Environmentalists say Great Whale will probably not satisfy the state's environmental laws. Hydro-Quebec opposes the bill. "Will we start looking at every product we import, and should we see if you are in performance with our rules?" asked Jacques Guevremont, Hydro-Quebec's U.S. representative.

—Nation staff

Our traditions hold the answers

Christine Metallic is a MicMac woman from Restigouche, Quebec. She is working for the Atlantic First Nations AIDS Task Force, whose mandate is to provide prevention and support to natives in the Atlantic provinces on the issue of AIDS. The Task Force is a newly formed organization which recently developed a training manual to help native communities deal with issues related to AIDS. This manual is now being tested, and hopefully will be available this year for community use.

We caught up with Christine in Montreal before she headed out to visit Cree and Inuit communities, and asked her to help us understand the issue of HIV and AIDS. She is presently living in Halifax, Nova Scotia, working with the MicMac First Nation.



PHOTO BY NEIL DIAMOND



PHOTO BY NEIL DIAMOND

by Christine Metallic

Many people think AIDS has nothing to do with them. It's a gay disease or a city disease. But the reality is, AIDS is everyone's concern. Native people must take the time to look at this devastating virus because Health and Welfare Canada statistics say that HIV and AIDS is the next epidemic that has the potential to wipe out our communities.

Why? It's been proven that native communities have the highest rate of sexually transmitted disease and teen pregnancy in all of Canada. We know the statistics are accurate, but what we don't want to talk about is why we're in this situation. The reality is we have high rates of drug, alcohol and substance abuse and family violence. These behaviours put us at risk.

Let's examine some of these issues in our communities.

Many communities are in crisis due to family violence—physical, emotional, mental and spiritual. Here is one example: A young man leaves his community because he was sexually abused as a child. He never told anyone. Because of this experience, he was very confused about his sexuality. No one talked to this person about sex or sexuality. He felt uncomfortable being in his community because he suspected he was gay. He moved to a large city to blend in, to lose himself. Years later, he

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COVER



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the Nation

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... Our traditions

CONTINUED FROM PAGE 10

returns home and has the HIV virus. This person has a choice; he could decide to have sex with someone from the community and the virus could spread very easily. We still don't know if he is practicing safe sex. We can only hope that he's being responsible.

Today his family has to deal with his illness, why he left the community and why he put himself at risk in contracting the disease.

Initially, the family members just wanted to bury it, but other community members suspected something was wrong, because the person started to get sick. The community started to shun him. But his family decided to support and care for him because he was still part of the community and family. What the family found out was they had very little knowledge of the virus and the community also needed training.

This community had always believed they would never have to deal with HIV and AIDS. The reality is, it is now becoming a mirror of our communities.

Let's examine why we're at risk.

Many things put us at risk. One is sexual abuse. Sexual abuse is part of family violence and it happens on a daily basis in our communities. We know it happens and we don't talk about it.

The reason it puts us at risk for contracting HIV and AIDS is that if you have been abused, you often behave in an unhealthy manner that puts you at risk. If a person has been sexually abused or experienced family violence, it is very difficult from them to trust anyone and to open up. It affects every part of their life—intimacy, sexuality, relationships with friends, family, or other members of the community.

People don't realize just how much impact violence and abuse has on a person's life. For example, people who have been sexually abused tend to be loners, with few or no friends and no one to talk to. This person often feels their only way of coping is to withdraw, and they become a "keeper of the secret." Another reaction is they often tend to abuse themselves and their body with alcohol and drugs to numb the pain. The pain is sometimes so difficult, at times they feel suicidal and extremely depressed.

Nobody would believe them about the abuse. Often it's a family member who's been the abuser or someone close to the family. The abused often feel they provoked the abuse even if they were babies when it started.

But worst of all, abused people or victims of violence often feel ashamed and unable to ask for help. People who have been sexually abused often care very little about their body, their safety and their self-esteem. They often become promiscuous and often don't practise safe sex. This puts them at

risk.

Another reason why people are put at risk is physical abuse. People who experience violence often tend to leave their families early and get into other violent relationships. For example, they may marry an abusive man. This individual would be very violent and they think it's normal and healthy. Because it's often learned behaviour, possibly from their own parents, the violent cycle then begins and becomes a multi-generational issue.

Often, abused women are too scared to ask their husbands or partners to use condoms when engaging in sex, especially if they know their partners are fooling around on them. Intimidation, guilt and fear play a major part in this cycle of abuse.

People who are in pain and who cope by using drugs and alcohol are again at risk because they tend not to care what happens to them.

I am a person who has dealt with sexual abuse and I often engaged in high-risk behaviour because of the sexual abuse. For many years, I put myself at risk. I am relieved I am not HIV-positive. It has taken me years to examine my life and I'm very thankful that I'm not, that I was lucky. But I've had many friends who were not as lucky as I was. Some have died and some are living with the disease right

now.

Since then, I've decided to work with the First Nations Aids Task Force in the area of prevention of the spread of HIV and AIDS. I truly believe that prevention is needed in the native communities.

Most of the time in the communities, everybody is worried about minding their own business and nobody feels they have the right to intervene to help solve a problem of abuse or violence. It is part of our culture not to offer help unless somebody asks for it. But those social rules come from days when there was no shame in asking for help. Today, things have changed. People suffering in abusive situations are too traumatized or ashamed to reach out. How far do we have to let things go waiting for someone to ask for help? Until somebody's dead?

Often, communities and families cope from crisis to crisis. For example, if somebody is beaten up badly, we are there to take care of them and to be supportive in any way we can. Then, after the crisis, everything goes back to normal. It's like when there's a fire in the community. Everybody runs out to help put out the fire. They make sure the family is set up somewhere else. Everybody helps. People will collect clothes and furniture and some food to make sure the family is okay. And then the crisis is over and everyone goes home. Nobody bothers with them after that. The reasons why the fire started in the first place are not looked at.

I think we need to take more consistent and immediate

We need to pay attention to the prophecies... Part of the prophecies says there will be a major illness that has the potential to destroy native communities.

... *Why we're at risk*

action in our communities to deal with the issues I have been talking about because time is running short.

Why is time running short? Many native prophecies predict that native people are going to take the lead role in healing and teaching non-native communities how to survive in the future. If you take a look at what is happening across the country, native people are coming up with their own programs and native people are implementing them.

What is exciting about this movement is that people are returning to their traditions such as attending Sweats, Pow-Wows, Talking and Healing Circles, Fasting, Meditation, Dream Interpretations, Sun Dance Ceremonies, Walking-Out Ceremonies and Puberty Ceremonies, all of which have been our fundamental teachings and strengths which we now need to draw on to deal with the issues that I mentioned before.

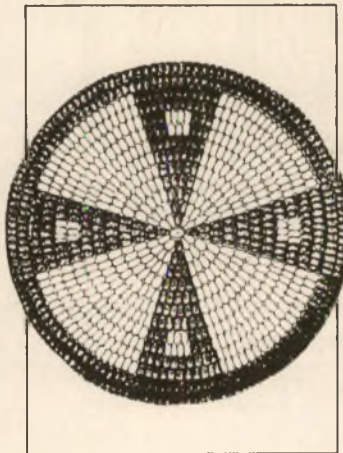
Time is running out.

We need to pay attention to the prophecies, especially when we are now seeing the predictions becoming reality. The positive side of the prophecies is that native people are already becoming strong leaders and teachers. But part of the prophecies tells of a time limit, that we don't have forever. Another part of the prophecies says there will be a major illness that has the potential to destroy native communities. AIDS is interpreted as being that disease.

AIDS and HIV are just the tip of the iceberg. All the other issues come into play. Why are we in this situation? Why are we in a situation where we could be potentially wiped out by this disease? That's the question to ask. If we were such healthy communities, why are we in the potential situation of being wiped out?

The real truth of it is that nobody is going to start being concerned about the issue of AIDS until somebody comes home with it and they can put a name and a face to the disease—a brother, sister, husband, wife or child. The unfortunate situation is that communities won't look at this seriously until that has happened. But do you want to keep taking that risk, or wait until it's you?

Knowing all this, now we need to turn around and understand how and why we are in this situation so that we can start dealing with this virus and all the issues related to our current predicament.



After many conferences and workshops, the First Nations Task Force staff found out why many communities don't want to deal with this issue—communities often feel discouraged because of a lack of funding, information, support and resources, and the many layers of issues that need to be addressed. Many front-line care-givers (social workers, teachers, nurses, chief, council) often feel overwhelmed with the work that needs to be done. This issue is a community issue and the community needs to react as a community. It's not just one staff member's responsibility.

In the Atlantic, the approach of the Task Force (a team of five people) is community-oriented. The community tells us what type of prevention work is needed and our program is tailored to their community needs. If we have a group of women who feel comfortable sitting around the kitchen table and want to discuss HIV, AIDS and other related issues, that's what we do. We even have AIDS-awareness bingos geared to the gamblers. We're quite flexible. We often use talking circles.

Talking Circles don't necessarily have to happen on a said date or time with an announcement. Often, we don't recognize that circles happen all the time when people get together. We often have these sessions in the kitchen or sitting around the fire in a tent, but we never really identify the strength they have and what they can accomplish.

Talking Circles can be helpful not only to inform but to teach, support each other and reach solutions and consensus. They empower people, because there is an atmosphere of trust and everyone is respected and everyone is given the chance to speak.

Although HIV and AIDS is a devastating issue, this virus is now becoming a teacher. It is teaching us about individual, family and community wellness. To obtain this wellness, we must return to our culture. You may ask, what is our culture? Our culture is not only talking circles and ceremonies, but respecting and listening to our elders. Our culture is our traditions as native peoples. We have the answers to our problems in our traditions. But we have to commit ourselves to finding the answers as individuals, as families and most importantly as communities.

This article is part of our effort to further discussion on important social issues. A short article can only scratch the surface of these complex issues and we hope to continue looking at these questions in future editions of The Nation.

A memento of a historic gathering

Whenever Cree people get together for one reason or another, there is a special feeling. A feeling which everyone from the youngest children to the elders feel. It is very hard to describe.

It's one of those things which you have to be a part of to understand.

It is a feeling of mutual understanding and comradeship. People feeling good to be Cree.

Christopher Herodier Snowboy captured that essence in his new video entitled, *Chiwaanaatihtau Chitischiiuu*. It was featured in the Native Film Festival last month in Montreal put on by *Terres en vues* a coalition of different Quebecers to bridge the gap of natives and non-natives.

The video starts with the journey of the Chisasibi Crees heading north to Great Whale. They were travelling to a gathering of Crees in Whapmagoostui in the summer of '93. It was a gathering to mark the unwillingness of Cree and Inuit people to allow the destruction of the Great Whale.

Shot with Ernie Herodier's keen eye and steady hand, the video beautifully captures the gathering and is interwoven with a great



soundtrack throughout, featuring Joseph Rupert, Kenny Mianscum, Earl Danyluk and Lloyd Cheechoo.

This video is a must for your collection. A memento of a historic gathering, it is sure to be remembered as such.

For your own copy you can get in touch with *Chisasibi Eeyou Caravan* at Box 251, Chisasibi, Quebec, J0M 1E0.

BY ERNEST WEBB

The Nation's First Youth Story-Writing Contest

We are looking for the best that the Cree Nation has to offer.

We want all Cree youth to write a story on one of the following topics:

1. Cree culture and legend, 2. Fiction, 3. Business, political and social issues, 4. Profile of a community member, 5. Personal experience (includes sports)

Must be post-marked or fax by Tuesday, June 28, 1994.

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We're still looking for other sponsors and donations of prizes.

My mother

by Dorothy MacLeod-Nicholls

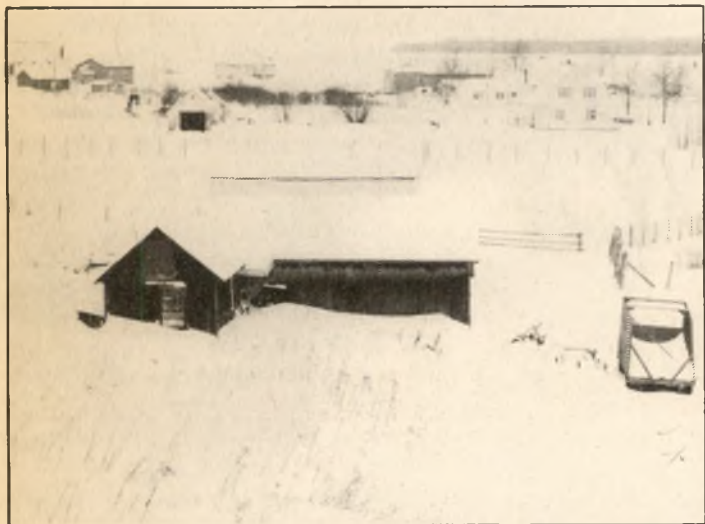


PHOTO BY: NEIL DIAMOND

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I was home for a time and curiosity prompted me to accompany my mother on her daily trips across the bay into the forest. She left early in the morning and returned late in the afternoon. I usually stayed home with my father and periodically glanced out the window to see if she had returned.

From a distance I would see her approaching figure leaning forward to pull the load of logs. The logs were 15 to 20 feet long. The sled was made of wood with steel runners to ease the burden as she swung her beavertail snowshoes from side to side in a steady rhythm.

Pulling on my jacket, I would run out to greet her. I would focus on her beaming face and frost-covered hair. Her air of contentment made me realize that she enjoyed her time in the forest.

The one time I accompanied her showed me how ill-equipped I was physically. I followed her through the deep snow, clumsy on my borrowed snowshoes. Pulling the sled, she broke trail for the both of us. The day was perfect... blue, blue sky, crisp clean air, white glistening snow on the evergreen branches. The familiar sounds of the sled blended into the forest, making me feel we were in harmony with nature.

Later, in her caring and loving way, she gave me an opportunity to return home when my feet became cold. My extreme efforts to manoeuvre my tangled snowshoes also caused a cold sweat down my back.

I left her in the forest, having shared some of her love for some of the natural and simple things. But I was sad that I would never get that close again to the life she understood.

Thirty-five years have gone by since that time. I sit in a favourite overstuffed chair in her home and gaze at the things that surround her: a sewing basket overflowing with colourful thread, a sock with needles waiting to be picked up and completed, a row of small caribou moccasins on the back of a chair.

I cherish the memories of that time in the forest. I grasp with eagerness the moments we now share, as she relates the stories of the past and I get a glimpse of her life again.

Happy Mother's Day and God bless you.

Pauktuutit

Ten years after

by Alex Roslin

The Inuit Women's Association, Pauktuutit, has a big job to do. Many social issues like housing and justice get dumped into its lap because other large Inuit organizations tend to deal more with issues like land claims and development. "We deal with the rest," says Helen Levecque, who is Pauktuutit's special projects coordinator.

Pauktuutit just celebrated its 10th birthday. "All we're trying to do is ensure that Inuit women have a voice," said Levecque, who is MicMac herself (we'll be interviewing Pauktuutit President Martha Flaherty in an upcoming issue). "Women want to take a more pro-active approach."



PHOTO BY: NEIL DIAMOND

The Nation: Pauktuutit was recently described in *Nunatsiaq News* as the "Inuit conscience." Do you think that's a fair label?

Helen Levecque: I'm not sure where that comes from because we certainly wouldn't call ourselves that. It's kind of patronizing to say something like that.

All we're trying to do is ensure that Inuit women have a voice—women who haven't had a voice before, women who've had difficulty in addressing issues in their community or regionally or nationally. And the Annual General Assemblies (AGMs) we have every year is an opportunity for the women to get together, discuss their current concerns and then give us a new direction for the next year.

We've been dealing with justice issues as they relate to Inuit women, spousal abuse, child sexual abuse, family violence in general, youth suicide, housing crises in the North. All those issues are important to us.

What do you think they meant by that statement? One thing I've heard is that the women's association often intervenes on some questions that might not be considered strictly women's issues, like in the political arena. Sort of like the National Action Committee on the Status of Women.

Ya, a lot like that. Individual women will come to us, or groups will come to us at our AGMs and say, look, here's the situation, can Pauktuutit deal with it? Often, we do deal with it even though we're one of the most underfunded organizations in the country, I think.

Unfortunately, the impression is that all of issues I just mentioned are women's issues and not universal issues, which they should be. So therefore, they're left to us to deal with. And we try to deal with them as best we can.

So I guess what they meant is that you're one of the most vocal or effective groups that are dealing with those issues.

We're vocal, ya. But there's actually a lot of groups that do. There are local

The voice of Inuit women



PHOTO BY NEIL DIAMOND

women, elders who are working in communities on their own. There are community health representatives who do good work. Then there are regional organizations and the national political organizations, but they work on their own levels with their own issues and are mostly concerned with things like land claims and mineral rights.

And we deal with the rest.

So a lot of issues get dumped in your lap because no one else is dealing with them?

Ya, there's that, and small community groups do come to us for help with a funding proposal or letters of support or getting a project off the ground. We respond that way, too.

How is Pauktuutit funded?

[laughter]... Well, we receive a small portion of core funding from Canadian Heritage. It basically pays the rent. The rest of what we do is through project funding.

Not the Inuit entities?

Not really. For particular projects, one of the Nunavut corporations might give money. The problem is we're national so a lot of regional organizations don't like to fund us because we don't deal with just their region.

The AGM is a perfect example. We must have raised funds from 20 different sources just for the AGM and the traditional Inuit fashion show we had during the AGM.

Why don't you tell us a bit about the annual assembly you recently had? Was

it an exciting event?

Ya, it was a big event. One of the big things we did this year was a healing workshop. This is where we got direction for where the women want to go. The other big thing we had was economic-development workshops, particularly focused on the arts and crafts industry, or the lack of an industry, but the number of women who make traditional Inuit clothing and crafts—how they can develop their market potential.

And this was done because women feel they need some kind of economic empowerment?

My experience raising money for the fashion show, for instance, is that a lot of the economic empowerment opportunities in the North are geared toward more male-oriented industries, like eco-tourism or carving or building kayaks.

And I'm sure this is true for the First Nations as well. Not very much attention has been paid to the opportunities that exist for producing and marketing arts and crafts.

It's the first time we have focused on it because women want to take a more proactive approach.

Instead of sitting back and letting things happen, they really want to get out there and see what the opportunities are and develop those opportunities.

Speaking of development, what kind of concerns do you have about developments like the Great Whale project? Do you have a position on that?

No, we usually don't take positions on

such things. We usually try to avoid doing that. That's not to say that we waffle on issues. It's just that it's unfair to speak for a whole group. It's just an internal thing.

We want to hear from the women and work from what women have to tell us. If women themselves don't have a position on it, we ourselves don't take a position on it.

So what are the main concerns they do raise?

For economic development, they want to be able to maintain copyright protection in some way.

In the past what's happened is that clothing designers from the South will go up North and will look at a beautiful parka design, and rip it off in a factory without any recognition, never mind compensation.

The biggest thing that we're working on right now is our justice project. We're doing community consultations with women, going into the communities and hearing what women have to say. We've been focusing on a couple of issues, like police response to family violence and alternative justice methods.

Policing is a real problem in some communities, particularly in Labrador. There are a couple of communities in Labrador that don't have policing at all, which is another big concern.

What kinds of things have you seen?

Deaths. We can't say outright that they're due to police negligence, of course.

But we feel there is a problem with the lack of response.

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Like no other restaurant in the world

There is no restaurant in the world like the one at the Auberge Kanio-Kashee Lodge in Waskaganish. I say this because I am positive there is no other restaurant that comes closer to combining the dining experience with the religious experience. I know this sounds incredible but let me explain.



PHOTO BY: NEIL DIAMOND

by Neil Diamond

I swear the place has such an appearance and atmosphere of a place of worship that I actually fell on my knees and prayed that I be granted a free meal. Obviously my prayer was answered in advance because I had found a soaking wet \$20 bill in the snow earlier.

The only thing standing in the way of the restaurant being a church, besides reality, is the absence of a crucifix, other religious paraphernalia and the Vienna Boys' Choir. Also, the sound carries so much that you can almost hear the Escargot Bourignon (that's snails fried in garlic butter for you and me), which go for about \$18, crawling across your neighbour's plate. The building's acoustics would make it a great concert hall, and a pipe organ in the dining room wouldn't look out of place. Oh well, on with the review.

The appearance of the restaurant wasn't the only thing close to holiness. The morning I was there my friend Charles, a member of several 12-step programs, took advantage of the fact that I was in a generous mood and ordered the most expensive item on the breakfast menu, "The Hearty Appetite" (\$8.95). I had "The Polar Bear Breakfast" (\$6.95), which comes with two eggs, choice of sausages or bacon, homefries and a bottomless cup of coffee. I don't know if

this is what polar bears eat for breakfast but was it heavenly. "The Hearty Appetite" is similar to "The Polar Bear Breakfast," but with slightly larger portions if I remember correctly (I have to get into the habit of taking more detailed notes for these assignments). Asked how "The Hearty Appetite" was, Charles, no slouch in the eating department, said, "It was pretty hearty." He's a million laughs, that Charles.

Breakfast went well but was nearly ruined by a maid, who shall remain anonymous, and her insistent vacuuming of the carpet outside the dining area. Don't they schedule these chores after or before hours? I guess that's what they mean by Indian time.

Other interesting items on the menu you can choose are The Rainbow Trout (no, I don't think it's indigenous to the area) for \$12.65, the 10-oz. New York Steak or the 10-oz. Roast Prime Rib Au Jus (around \$22). I never got to taste these dishes but I hear they're scrumptious. If you're in the mood for a light snack, a slice of pizza goes for \$2.45 and sandwiches are under \$5. Brunch is available every Sabbath from 11:30 'till two in the afternoon. The cost is \$16 for adults, \$9 for kids and free for children under two. The restaurant also offers daily specials that range in price from \$15 to \$19.

All include dessert and coffee or, if you're feeling British, tea.

Now I'm going to start whining. When I first walked in and saw caribou and moose antlers displayed on the fireplace and walls, I thought, "Great! Looks like someone shot some wild meat. I hope the moose is fresh." You can imagine my disappointment when I saw the menu. No moose, no caribou, no rabbit and no roast goose. Snails yes, but no other native food. Talk about false advertising. Don't you look forward to the day when you can walk into any restaurant and order moose or caribou steak? Or my personal favourite, rabbit with dumpling the way my mom makes 'em. We have the resources. Why not use them? Maybe then we won't have to pay so much for snai... er... excuse me... Escargot Bourignon.

All kidding aside, the Auberge Kanio-Kashee Lodge (how's that for a name?) is a great place, not just to eat but to sit, gossip, smoke cigarettes and enjoy a spectacular Waskaganish sunset while savouring your steaming, bottomless cup of Colombian coffee.

NOTE: Due to a spelling error on my part, the byline for the Geronimo review in the April 14 issue of The Nation should have read Neil Diamond.

TERRA NULLIUS... Not!

by Will Nicholls

This book should be required reading for the Euro-Canadians who think living conditions on reserves are as good as or better than the average Quebecer's or who believe government funding should be cut to aboriginal people or for the journalists who have been accused of racism against native peoples.

As a matter of fact, all peoples within Canada, both non-native and native, should read this latest of efforts from Boyce Richardson. It contains what the history books do not—simply the truth about how the Euro-Canadian people regarded this land and its original inhabitants. It takes you on a voyage of discovery about today's attitudes. It contains both history and thoughtful insights into today's problems across the country.

The book is dedicated to the many aboriginal peoples who welcomed Boyce to their land. Many Crees will recognize the people he names: Bearskin, Jolly, Blacksmith, Awashish and Voyager.

The opening passage refers to the title: "Terra Nullius, a land that is empty of people. This is the legal concept used by Europeans when they first arrived in North America. They wanted to justify their claim to own all the land, pretending that no one else had been here first."

People of Terra Nullius
by Boyce Richardson
1993, Douglas & McIntyre
(1615 Venables St., Vancouver,
B.C. V5L 2H1)

The first chapter is entitled, "Celebrating Survival." It talks about a conference where indigenous peoples from the American Continent gathered to celebrate their survival after a 500-year

holocaust. Boyce expands on this: "The conference was a riveting experience, even for a white urban skeptic. These were the people whose very survival was put in question from the moment we arrived in North America with our aggressive European technology, cultural arrogance and fanatical proselytizing religion. It is now believed there were between 90 and 110 million aboriginal people in the Americas, of whom 90 per cent were killed or died in the first century after European contact—incomparably the most appalling holocaust in human history," Boyce writes.

"For many native Americans, their survival is still in question. Every day, somewhere in this hemisphere, some of their people are being killed. One could understand their euphoria: their conference validated for them the fact of their survival."

This is the beginning of the trip Boyce Richardson takes you on across the country from the Atlantic provinces to the Pacific Ocean. He takes you through time, from before the first European contact with the Americas to today. He covers the issues at the heart of native politics in a way never done before.

He is at once historian and reporter. He not only analyzes data, history and what he is told by native and non-native people, but he is emotional about it. He makes no bones about what he knows and feels.

One of his insights that I found interesting was when he talked about the media. He notes that media interest in native peoples is ethnocentric and arbitrary. This issue is just starting to be looked at here in Quebec. Remember, Boyce said it first!

He says, "As disadvantaged blacks in the United States



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BOYCE RICHARDSON'S BOOK A MUST-READ



"Terra Nullius, a land that is empty of people. This is the legal concept used by Europeans when they first arrived in North America. They wanted to justify their claim to own all the land."

—Boyce Richardson

discovered long ago, the quickest way to arouse media interest is to start shooting," a reference to the increase of native coverage after the Oka crisis. The suicide attempts of native youths at Davis Inlet were of interest to the media as a sensationalist story, but little attention was paid to Davis Inlet despite a book telling of the community's problems a full year before.

One of the passages that captured my fancy was "Native self-government: escaping the tentacles." A definite must-read for anybody wondering how the other First Nations around the country are doing in terms of self-government. In the future, *The Nation* will look into this.

Sandy Bay was an interesting case. Isaac Beaulieu helped write the Manitoba Indian Brotherhood document called *Wahbung* ("Our Tomorrows"). This was a plan for the future that challenged Euro-Canadian control over aboriginal life at every level. Sandy Bay is currently still using it.

Sandy Bay also took over the local residential school when the government tried to shut it down. The government tried to scare them out of business by proposing something called a master tuition agreement. To the government's amazement, Sandy Bay accepted and generously offered to accommodate the non-native children from the surrounding area. That was the end of the conversation until they once again proposed to educate non-native children, alarming the government officials once more.

Boyce tells the story with a lot more style than I have. Check it out.

The Mistissini Lake community in northern Quebec is Boyce's pick as one of the most interesting aboriginal places in Canada.

The last character in *Terra Nullius*, who is a Cree from Chisasibi, deals with what Boyce sees as a sign of hope. I won't spoil the ending for you. After all, I just spent two pages talking about this book and it's not enough. Get it... soon.

A river runs through them

The people of the rivers

For many nature-lovers the Moisie River is the most beautiful river on the North Shore of the St-Lawrence. The humid soil along this majestic river's banks is fertile ground for a rich assortment of plants and herbs, which provide the Innu people with a virtual pharmacy of medicines for every ill.



PHOTO BY: NEIL DIAMOND

by Alex Roslin

Gens de rivières (People of the Rivers)
André Noël
1994, Les Éditions écosociété
(P.O.B. 32,052, Station Les Atriums,
Montreal, H2L 4Y5)

The Moisie is also host to the largest spawning ground for Atlantic salmon in North America. Every year, thousands of salmon make their way from Greenland and Labrador to the Moisie. The Innu who live in Maliotenam, a community at the mouth of the river, have built a way of life around catching these fish.

Marie-Louise Fontaine is a 66-year-old Innu herbalist from Maliotenam. She speaks with dread about Hydro-Quebec's plan to divert two of the Moisie's main tributaries, which would drastically reduce the river's flow. "The government can't understand what this will do to us, the Innus," she says. "We don't think in the same way they do."

Marie-Louise is one of 10 people profiled in a new book about "the people of the rivers," entitled *Gens de rivières*. The book, written by *La Presse* journalist André Noël, started off as a series of feature articles about 10 rivers and the people who make their lives on and around them. Nine of the rivers are in Quebec and one, the

Narmada River, is in India. Noël turned the series into a book on the advice of Quebec ecologist and publisher Serge Mongeau.

Mongeau also wrote the book's preface, where he sets out the book's environmental tone. "The rivers are the most precious part of our heritage. We are however in the process of wasting it forever. As long as we continue to see the rivers, the forests and the land as 'riches' to exploit, we will aggravate the situation," he writes. "It is high time that we wake up and act."

Noël's book draws vivid portraits of the people he meets, and mixes in acute analysis of how these people's lives are threatened by pollution and profit-oriented development.

Marie-Louise Fontaine's story is one of the most interesting. Her river, the Moisie, is the only one of the 10 which hasn't already been altered by hydro-development. There's a lot at stake in her struggle. Hydro's proposed SM-3 project will do massive damage to the delicate environment

... *The people of the rivers*

which is home to the plants she uses for her internationally renowned medicines.

Noël tells of how a Boston millionaire came to Marie-Louise for treatment on his leg. Doctors said it would have to be amputated because of infection. For two months, Marie-Louise nursed the man with plants from the banks of the Moisie. The leg was saved. But Marie-Louise would take no money in return. She also cured a six-year-old boy of asthma after a hospital in Sept-Îles was unable to help. She has cured eczema, insomnia and nervous depression.

But all this is now threatened. Already, the encroachment of outside society has put a strain on the Innu way of life. The government restricts their salmon-fishing to a four-kilometre stretch of the 400-km-long Moisie, and they are limited to catching 900 salmon a year. A nearby private fishing club for rich Americans and Canadians has a quota of 4,000 salmon per year.

Problems are similar for the other rivers Noël visited. Quebec's most polluted river is the Yamaska, which flows into the St-Lawrence just south of Three-Rivers. Enormous quantities of herbicides seep into the Yamaska as it runs through the most intensely used farmland in Quebec. A large number of the 220,000 people who live in the Yamaska basin drink their water straight out of the river without treatment.

Noël says that a \$4-billion program to clean up Quebec's river system started 20 years ago has hardly made a dent in the pollution. That's because the program doesn't get at the root of the problem, which Noël says is wanton development. This is the same province that has one of the least amounts of parkland of any area in the industrial world. About 0.3 per cent of Quebec's territory is protected in parks, compared to 8 per cent in Ontario.

Reckless developers and indifferent politicians have turned much of the St-Maurice River into a lifeless pool of cancer-causing chemicals. The most electrified river in Canada, the St-Maurice has been nearly killed by hydro-dams, rusting pulp-and-paper mills, aluminum smelters and chemical plants. Some of these facilities pump dioxins and furan directly into the river—the most deadly chemicals made by humans, next to radioactive waste.

The pollution is having serious effects on the health of people living near the river. Health and Welfare Canada reported in 1984 that women in the St-Maurice basin have a 46-per-cent higher rate of mortality than the Canadian average, giving the women of this area the highest death rate in the country. The men's rate is 24 per cent higher than Canada's average.

Noël shows parallels between the destruction of Quebec rivers and plans in India to build a 1,400-megawatt hydro-project on the Narmada River that would displace 100,000 people. This project, now under construction, is financed by the World Bank. One of the bank's members is Canada. Opposition to the project is high.

The Indian government has arrested and beaten hundreds of the project's opponents, and even killing one dam opponent.

"Here we have all we need. We cultivate just what we need," says Biza Vasawa, an anti-dam activist. "When we are missing something, we go look for it in the jungle. We help each other in this village. Why would we leave?"



One unfortunate thing about Noël's book is that he doesn't visit any rivers in Quebec's North. This is very odd considering the incredible devastation caused by hydro-developments to the La Grande, the Eastmain, the Caniapiscau and other northern rivers. The La Grande River is not only bigger than any of the rivers Noël does visit, it's also where the biggest hydro-dam in the world was built. But Noël ignores this river except for a few passing remarks. It's as if someone wrote a book about Meech Lake and didn't mention Elijah Harper.

The Crees do come up indirectly in Noël's chapter on the Ottawa River. He describes the crazed plan of some developers to turn James Bay into a fresh-water sea separated from Hudson Bay by dikes. Known as the "Grand Canal project," the idea is to divert massive amounts of water from James Bay through an aqueduct to the Ottawa River, and from there to Lake Superior. The water would be used to irrigate the U.S. Mid-West. The plan was cooked up over 20 years ago by U.S. engineering giant Bechtel Corporation and

Quebec's SNC-Lavalin. It has supporters in high circles, including Ontario Hydro President Maurice Strong.

Sure, this project is bad news for the Ottawa River. But won't the impacts go far, far beyond this one river? Imagine the effects on James Bay! But, again, Noël doesn't get into this.

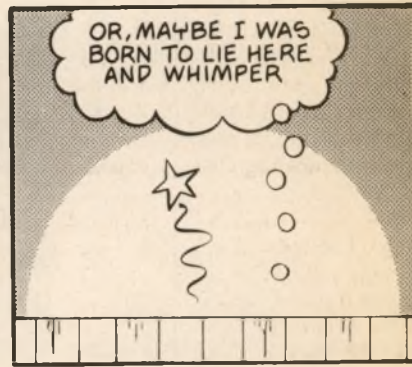
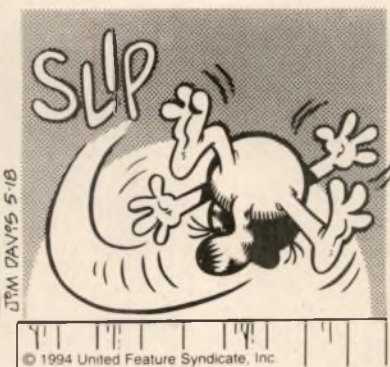
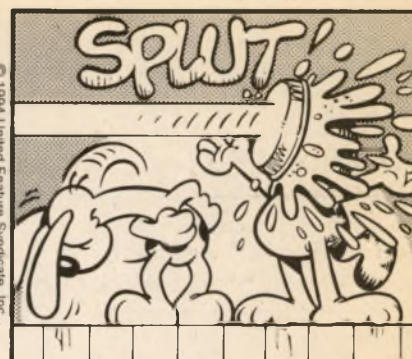
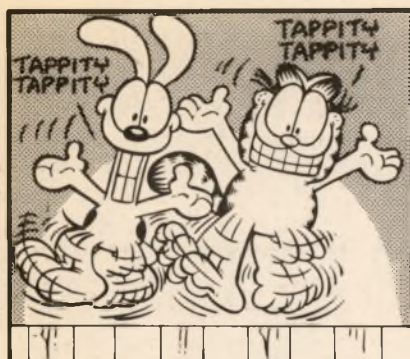
Why? Noël appears to believe the Crees get too much publicity. At one point, he talks about Hydro-Quebec's plan to build two large dams on the St-Maurice River, and makes this comment: "There are no Crees or Montagnais here, so the projects don't make a lot of noise."

Noël appears to be hostile to the Inuit as well. He takes them to task for supposedly imperilling the beluga whale. He quotes one conservationist saying: "The Inuit pretend that they have traditional hunting rights. I agree, but to me traditional hunting is done in a kayak with a harpoon, not a ski-doo and a .303." His argument seems to be that the Inuit are as bad for the belugas as the hundreds of factories belching dioxins into the St-Lawrence—which is crazy.

Overall, Noël's book is a heart-felt tribute to rivers and a call for people to come to the rivers' defense. But Noël forgets that development has hurt First Nations peoples (and their rivers) more than anyone else. He also doesn't give due credit to aboriginal peoples for defending rivers long before environmentalism became fashionable.

How is that different from the attitude of the developers?

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There are times in life when you must have enough faith to let go and stop attempting to manipulate your circumstances.

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Your concern is based upon fear, although you may not realize it. Fear manifests itself in many emotions such as anger, selfishness, hate, repression, envy, greed, anxiety, guilt, insecurity, vanity, resentment and prejudice. From a Higher Self viewpoint, you are here on earth to learn how to let go of fear and to express unconditional love.

So your present concern is an opportunity for spiritual growth--if you direct your emotions positively. If fear is the problem, love is the answer. Meditate upon how you can express unconditional love in this situation.

Trust is part of faith. Trust yourself. Trust your Higher Self. Trust God, and trust the outcome will be for the greater good.

The Nation will be bringing you thoughts from the major and minor religions around the world.

CLASSIFIEDS

100-BIRTHS

Congratulations to... Reuben Wapachee and Sherry-Ann Loutitt on the birth of daughter Sequinn-Angie on March 30/94-"Love": Charlotte & Abel

101-BIRTHDAY GREETINGS

Happy birthday to my wonderful mom, Mary (May 18). Have a wonderful birthday that you so much deserve. With all my love, from your daughter.

Birthday Greetings to Mary Ann Blackned from Nemaska (May 19). Have lots of fun. From your friend Velma. MISS YA!

Happy birthday to: Jeannie Mianscum May 3. From your Ouje-Bougoumou healing centre buddies.

Wusup Michael Master Mister, motherfiretrucker. Bust the jam on your happening-est, fly-est day of the year. What it is. Yo yo yo. Don't smoke crack.

Happy Birthday to Tom Webb (Jomshoom). Love always Kataleen and Alex

Happy second birthday to our lovely daughter Jeraldene Coon (May 17) with love always Abel, Taria & Josiah Coon.

We wanna wish happy birthday to sweet little April Loutitt on April 24th, daughter of Charlie & Margaret. Love You! Charlotte & Abel.

Happy Birthday to Sandra Webb with love from Ernie, Brian, Catherine and Kataleen.

Happy birthday to my sister Annette Neeposh on April 22, 1994. From: Oujay-Lily-Anna Bosum

Happy birthday to Maxine Bosum on May 9. From: Oujay-Lily-Anna and Mary-Jane

Happy birthday wishes to Heather Mark on May 24, Thomas Mark, May 22 & Elissa Mark on May 27. From mom & dad, brothers and sisters

Happy 1st birthday to Alexander Snowboy on May 27. With lots of love, Charlie, Deborah, Shannon & Charlene. From Mistissini to Chis.

Happy birthday to our loving grandfather David Pash, whose birthday is on May 3. God bless you on your birthday. With love from all your grandchildren.

Happy Birthday to Eddie Pash-May 2, from Jamie, Archie & kids. Happy birthday to my sister and friend Elizabeth D. Snowboy-May 9, from Janie.

Happy birthday to son Colin Jeremy Jolly who will be 8 yrs old on May 10, from Waskaganish. From mom Marion who loves and misses you so much.

Happy birthday to Julie-Anne (Joewee) Cooper. Thinking of you Auntie with love from "Tyson" Cooper oxoxo - May 12/94

Happy birthday to Maxine B. Wapachee on May 9. Also to Lilybele Bosum on May 14. From Ouje-Bougoumou, Que. From Sophia & Weena.

Happy Birthday to John Mianscum May 17, Minnie Sharl May 17, Kenny Mianscum May 10. From Ouje-Bougoumou with love, Hattie & Olivia

Happy Birthday to Alayne Woodford from all the gang at the Grand Council of the Crees in Montreal. Have a speedy year.

Happy Birthday to Jim in Waskaganish on May 6. Your photo is on the way. From Neil at *The Nation*.

Happy birthday to Christina, Dorothy MacLeod-Nicholls and William Campy from Don MacLeod.

Happy birthday to Francine from the your Tin-Tin. May we share many more together.

Happy birthday to Dorothy MacLeod-Nicholls from Ken and the boys. We wuv you.

the Nation's CLASSIFIEDS ORDER FORM

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Happy birthday to Patrick Ray Forward May 8th. Happy 16th from Uncle Don and Family. Also happy birthday to Betty Ann Forward on the 16th of April.

104-GRADUATIONS

"Congratulations" to: Lance P. Cooper & Jessie Cooper on elementary graduation June 22, 94 in Aylmer. Love: Mary Jane & Tyson oxoxox

300-MISCELLANEOUS

Shchastya i zdorovya tobi, mamu Valya, na materyn den'! Nu? Yak sya mayesh, hey? Ne ya byu, verba bye, za tyzhden' velykden'! Ciao.

Happy Mother's day to Eliza Webb from all your children. Thank you for everything.

Happy Mother's Day to Maureen Giroux, love all your girls, Cathy, Lisa and Michelle.

Happy 1st Mother's day to Catherine. From your lovable daughter Kataleen.

We would like to wish a HAPPY MOTHER'S DAY to our wonderful mothers, Marianne Pash and Winnie Moar. We love you very much and thank you for everything you have done for us. All our love, Janie and Archie.

Happy Mother's Day from your Sam, Neil (insert name here) to Lorena D. Loves ya.

Happy mom's day to Dorothy MacLeod-Nicholls. From your loving sons.



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ALTERATIONS ON THE SPOT IN LESS THAN ONE HOUR

LADY WARRIORS ON ONCE-IN-A-LIFETIME TRIP TO EUROPE

by Sarah Glisky and Cathy MacKenzie

After 12 days, three countries, nine cities, seven basketball games and endless sightseeing in museums, castles, monuments, churches, restaurants and shops, the James Bay Eeyou School's Lady Warriors basketball team could say they experienced a trip of a lifetime.

With 12 girls, our first day included two airplane trips, a bus ride and a short journey from Holland to Belgium. We had the pleasure of a small taste of home when we stopped in Vlaardingen, Holland to enjoy a Dutch lunch with Tienke Mosert and Robert Harris (a Chisasibi nurse and doctor).

Our two days in Brussels, Belgium included a day and night tour of Grand Place, "the most beautiful square in the world," where the girls listened to singers, ate Belgium's famous waffles, indulged in rich chocolate and displayed their square dancing skills. We also visited Brussel's oldest statue and on Palm Sunday we visited the magnificent St-Michel Cathedral, which was built in 1226.

Before we left Brussels, we stopped to see a panoramic view of the city from a 102-metre-high structure called the Atomium, known throughout the world as the symbol of Brussels.

When we returned to Holland, the Lady Warriors challenged the Leidendorp Junior National Basketball team in an exhibition game in the city of Leiden. After the game, the girls had a traditional Dutch meal and stayed in the homes of the opposing team players. Everyone enjoyed the experience of staying with Dutch families, especially comparing cultures.

The following day, we strolled along the many canals, visited the oldest botanical gardens in Europe, shopped in the numerous stores lining the streets, ate lunch by the water and enjoyed learning about Holland from our "tour guide," the coach of the Leidendorp Junior team. That evening, we had our second exhibition game against a team named "Blitz" from Voorschoten, Holland. The Lady Warriors put out a very good effort and once again were hosted by the players' families for dinner and a homey place to sleep.

The third country we visited was Luxembourg, where we explored the capital city. This ancient city was built around a castle that later became a fortress. We travelled around the city by foot through tunnels and caves, which gave us a vivid image of how people lived in medieval times. After a night of exploring, eating and sharing

ghost stories, we ventured out of the city to visit the impressive Vianden Castle, which dates back to the ninth century.

Back in Holland, we were greeted with Dutch hospitality once again in Den Hague for a three-day international tournament. After two days of hard basketball, lots of eating and some dancing, the girls came away with t-shirts, water bottles, basketball posters and new friends from countries all over the world, including Hungary, Belgium, Holland, Great Britain and Germany.

Throughout our stay in Holland we were overwhelmed by the generosity, kindness and hospitality of the European people. As a token of our appreciation, we gave our host families, tournament organizers and volunteer tour guides various hand-made gifts symbolizing Cree culture.

For our final two days in Europe, we ventured to Holland's capital, Amsterdam. We indulged in an excellent traditional lunch of

Dutch creperies just next door to the famous Anne Frank house. This museum was profoundly moving for our group as it is the main center for the city's anti-racist movement. The interest of the girls was so great that most of them purchased the classic, *The Diary of Anne Frank*. With only a couple of hours left in Europe, the group had one last chance to spend their Dutch guilders in Amsterdam before heading to the airport back to home sweet home, Chisasibi.

We would like to thank everyone who gave donations to make this once-in-a-lifetime trip to Europe possible. Not only did our 12 athletes come away from this trip a much improved basketball team, but they also now have a better awareness of European culture, the languages and the traditions of the people. The experience brought the entire group closer together and left us with fond memories and new friendships.

The following students went on the trip:

Mimie Neacappo, Liette Neacappo, Lisa Bobbish, Rachel Bobbish, Joanne Sam, April Moar, Lois Blackned, Leigh-ann Gates, Angela gates, Christina Kitty, Leona Shem, Elaine Stewart

Coaches:

Sarah Glisky, Cathy MacKenzie, Robin Phillips

Chaperones:

Annic Gates, Helen Atkinson



Breathing new life into our waters

Un nouveau souffle de vie pour nos eaux



In order to better protect fish habitat and to effectively manage salt-water fishing, the Department of Fisheries and Oceans (DFO) has established its operations in four strategic areas of the province : the North Shore, the Gaspé, the Magdalen Islands and Northern Québec.

The staff of the Northern Québec Area and Native Affairs (NQANA) is therefore spread between its Québec City offices and that of Inukjuak, on the Hudson's Bay coast.

As other Area offices, the NQANA enforces the laws and regulations pertaining to product inspection and the conservation of fish stock, marine mammals and their environment.

Concrete actions for concrete results.

The NQANA's commitment to a result-oriented approach is clearly visible as demonstrated by some of its principal actions:

- consultations and compilations of essential statistics to help the Department of Fisheries and Oceans make judicious calls;
- the environmental evaluation of projects on fish habitat, such as the Great Whale hydroelectric project;
- an active participation in regards to the future of fisheries development, such as the Québec Federal Fisheries Development Program and the Fisheries and Aquaculture Testing and Experimentation Program;
- the encouragement of community implication and partnership through programs like the sustainable fisheries program;
- assuming responsibility for the co-management of marine mammals in Nunavik.

An active implication for a richer tomorrow.

The NQANA also coordinates the implementation of the James Bay and Northern Québec Agreement on behalf of DFO, and is its representative on the Hunting, Fishing, Trapping Coordinating Committee. An integral part of the Federal territorial claim negotiation teams, the NQANA ensures that these policies are in accord with those of the Québec Government.

In order to offer a first-rate quality service, the NQANA invites its clients to contact them in Québec City at (418) 649-6188 or in Inukjuak at (819) 254-8518.

Afin de gérer au mieux les pêches en eau salée et de protéger le milieu de vie du poisson, le ministère des Pêches et des Océans (MPO) s'est établi dans quatre secteurs importants du Québec : la Côte-Nord, la Gaspésie, Les Îles-de-la-Madeleine et le Nord québécois. Le personnel du secteur Nord québécois et Affaires autochtones (SNQAA) est cependant réparti entre le bureau régional de Québec et celui d'Inukjuak, sur la côte de baie d'Hudson.

Comme les autres secteurs, le SNQAA applique les lois et règlements, notamment ceux qui sont relatifs à l'inspection des produits de même qu'à la conservation des poissons et mammifères marins et leur environnement.

Des actions concrètes pour des résultats tangibles

Les principales actions du SNQAA démontrent clairement son engagement à obtenir des résultats concrets :

- il mène des consultations et compile des données statistiques qui permettent au Ministère de prendre des décisions judicieuses;
- il effectue l'évaluation environnementale des projets ayant des impacts sur le milieu de vie du poisson, dont le projet hydro-électrique de Grande-Baleine;
- il participe activement aux programmes d'aide au développement des pêches, tels le Programme fédéral de développement des pêches du Québec et le Programme d'essai et d'expérimentation halieutiques et aquicoles;
- il facilite l'implication communautaire et partenariat, entre autres par le Programme des pêches viables;
- il est responsable de la cogestion des mammifères marins dans le Nunavik.

Pleinement engagé vers un avenir plus riche

Le secteur Nord québécois et Affaires autochtones coordonne la mise en oeuvre de la Convention de la baie James et du Nord québécois par le MPO, qu'il représente d'ailleurs au Comité conjoint de chasse, de pêche et de piégeage. Il fait partie des équipes fédérales de négociation des revendications territoriales et voit à ce que ces politiques soient harmonisées avec celles du gouvernement du Québec.

Le SNQAA tient à offrir un service de qualité à sa clientèle.

N'hésitez pas à y faire appel en téléphonant au (418) 649-6188 à Québec ou au (819) 254-8518 à Inukjuak.



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Poncho Brady, Fancy Dancer
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Della Lovejoy, Traditional Dancer
Sisseton, South Dakota

Dawn Decora, Traditional Dancer
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Carla Smallwood, Jingle Dress Dancer
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Erica Hart, Jingle Dress Dancer
Red Lake, Minnesota

Shelley Eagleman, Fancy Dancer
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